

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 1, Vol. XXII. Saturday, January 2, 1899. Price One Penny.

AN ANSWER

TO SEVERAL QUESTIONS IN RELATION TO THE HISTORY AND DOCTRINE OF THE LATTER-DAY SAINTS, AND THE SETTLEMENT AND PROGRESS OF UTAH TERRITORY.

(Democrat Evening News.)

In the Spring of 1844, Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, who was then living at Hancock, Hancock county, Illinois, selected a company of men to explore the Rocky Mountains, with a view to find a place where the Saints could locate and enjoy as humanity from that religious persecution which had befallen the Church in the States of New York, Ohio, Missouri and Illinois. President Smith at that time expressed his determination to remove the Latter-day Saints, and proposed that within a year the Saints should be located in the Rocky Mountains beyond the influence of mobs, requesting that to be recorded, that when it came to pass it should be remembered.

While this company were making preparations for their journey, a mob assembled at Carthage, the county seat of Hancock, to menace the Saints. Disappointed political demagogues, swelling under the sting of defeat, and apostates, who had been expelled from the Church because of their infamy, combined at this juncture to fan the flame of excitement and persecution, inasmuch that the Governor of the State, Thomas Ford, deemed it advisable to visit Hancock county. When Joseph Smith, the Prophet, learned that the Governor had called out the militia of Carthage, who composed the

mob previously collected there, and had made a requisition for additional forces from Warsaw, where resided many of the most bitter enemies of the Saints, he was apprehensive that it was their intention to murder instead of try him, (having already been about fifty times before judicial tribunals, and invariably acquitted,) he hesitated to answer the process of law, until the Governor pledged the faith of the State that he should be protected and have a fair trial. This Governor Ford did, and then Joseph, with his brother Hyrum, proceeded to Carthage, where they surrendered themselves prisoners to the constable who held the writ for them. They voluntarily entered into recognition before the Justice of the Peace for their appearance at court to answer the charge; whereupon, a new writ was issued against them on the affidavits of two disolute men charging them with treason, and they were immediately thrust into jail, Elders Willard Richards and John Taylor being permitted to accompany them.

Governor Ford then disbanded all his troops except the "Carthage Greys," who were known to possess the most violent feelings against Joseph and Hyrum Smith, and after holding a private council on the subject, he left them to their fate.

MASSACRE OF JOSEPH AND HYRUM
SMITH.

On the 27th of June, 1844, about 150 men, with their faces blackened, surrounded the prison and deliberately murdered Joseph and Hyrum Smith, leaving Elder John Taylor severely wounded with four balls; Elder Willard Richards, who was in the same room, escaped unhurt.

At the fall term of court, bills of indictment for murder, in the first degree, were found against the principal leaders in the massacre; but they were allowed to go at large on bail, and to become each other's security; the sum required being only one thousand dollars.

In May, 1845, they had a sham trial and were acquitted, although the most of the members of the court, bar, jury and witnesses, knew them to be guilty of the murder.

The Twelve Apostles, being the first Quorum remaining in the Church, immediately returned from their missions abroad, and, by the unanimous voice of the Saints, took their position at the head of affairs in Nauvoo, Brigham Young, President of the Twelve Apostles, presiding. A revelation had been given through Joseph Smith in 1841, commanding the Saints to build a Temple in which to administer the ordinances of the Gospel; also to build a house to be called "The Nauvoo House," for the entertainment of strangers, and a sufficient time was granted for the completion of this work which would be acceptable only in the day of their poverty, in order that they might prove themselves faithful in all things that they were commanded; nevertheless the Lord said: "Verily, verily I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and com-

mandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore, for this cause have I accepted the offering of those whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God; and I will answer judgment, wrath and indignation, wailing and anguish, and gnashing of teeth upon their heads unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

"And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord."

In view of fulfilling this revelation, the Twelve pushed forward the building of the Temple, which at the time of the Prophet's death was about one half story above the basement. This magnificent work was vigorously prosecuted to its completion in the face of relentless persecution, and amid obstacles of the most difficult and trying kind. A Seventies' Hall, a Music Hall, and an Arsenal were also built, and the Nauvoo House was recommenced and the brick work of the first story completed, when the mob, coming to the conclusion that the murder of the Prophets had not destroyed the progress of the work of the Lord, commenced on the 13th of September, 1845, burning houses in the southwest portion of Hancock county, whereupon the sheriff issued the following proclamation:—

PROCLAMATION

TO THE CITIZENS OF HANCOCK COUNTY:

Whereas, a mob of from one to two hundred men, under arms, have gathered themselves together in the south-west part of Hancock county, and are at this time destroying the dwellings and other buildings, stacks

of grain and other property, of a portion of our citizens, in the most inhuman manner, compelling defenceless children and women to leave their sick beds, and exposing them to the rays of the parching sun, there to lay and suffer without the aid or assistance of a friendly hand to minister to their wants in their suffering condition.

The rioters spare not the widow nor orphan, and while I am writing this proclamation, the smoke is rising to the clouds, and the flames are devouring four buildings which have just been set on fire by the rioters. Thousands of dollars worth of property has already been consumed, an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof are fired upon, narrowly escaping with their lives, and forced to flee before the ravages of the mob.

By the revised laws of our State under the Criminal code, sixth division, 58 section, page 181, the crime of Arson is defined as follows: "Every person who shall wilfully and maliciously burn, or cause to be burned, any dwelling house, kitchen, office, shop, barn, stable, storehouse, &c., &c., shall be deemed guilty of arson, and upon conviction thereof, shall be punished by imprisonment in the penitentiary for a term not less than one year, nor more than ten years, and should the life or lives of any person be lost in consequence of any such offence aforesaid, such offender shall be guilty of murder, and shall be indicted and punished accordingly."

And whereas the laws of this State make it my duty, as a peace officer of this county, to suppress all riots, routs, &c., &c., and all other crimes,

Therefore, I, J. B. Backenstos, sheriff of the county of Hancock, and State of Illinois, in the name of the people of said State, and by the authority vested in me by virtue of my office, hereby solemnly command the said rioters and other peace breakers to desist forthwith, disperse, and go to their homes, under the penalty of the laws. And I hereby call upon the law-abiding citizens, as a *posse comitatus* of Hancock county, to give their united aid in suppressing the rioters,

and maintain the supremacy of the law.

J. B. BACKENSTOS,

Sheriff of Hancock county, Illinois.

P.S.—It is a part of my policy that the citizens of Nauvoo remain quiet, and not a man from that city leave as a posse until it be made manifest that the law and order citizens without the city will not have force sufficient to suppress the rioters of this disgraceful outrage, but that 2,000 effective men hold themselves in readiness to march at a moment's warning to any point in Hancock county.

J. B. B., Sheriff.

Green Plains, Hancock county,
Illinois, Sept. 13, 1845.

To this Proclamation no attention whatever was paid except by the mob, who used it as a justification for trying to kill the Sheriff, although he was not a "Mormon," and was only acting in the discharge of his official duty. In the attempt, however, to kill the Sheriff, one of the mob was killed.

Subsequently another proclamation was issued calling upon the "Mormon" people of the county as well as all other law-abiding citizens to arm themselves, and be in readiness to act at a moment's notice in the defence of the lives and property of peaceful citizens and to suppress mob violence throughout the county. The leaders of the mob then fled from the county to avoid being arrested, upon which Gov. Thomas Ford sent Gen. John J. Harding, with 400 militia, to Nauvoo, who dismissed the Sheriff's posse, but made no attempt to arrest the house burners. Gen. Harding informed the Latter-day Saints in Hancock county that "the State could not protect them, the mob were determined to drive them from the State, and they must therefore go." Previous to this, a council of the authorities of the church had passed a resolution which, as a matter of policy, was kept private, to send one thousand five hundred men as pioneers to make a settlement in the valley of the Great Salt Lake, being determined, in accordance with the design and policy of Joseph Smith, the Prophet, to leave Illinois.

Meantime a proposition was made to

the mob (the State authorities saying they were powerless) to cease vexatious law-suits, stop burning and plundering, and aid the "Mormon people by purchasing their property on fair terms allowing them a reasonable time, and they would remove from the State. This proposition was accepted, and in accordance therewith companies were immediately formed, the construction of several thousand wagons was commenced, and during the Winter of 1845-46 and the ensuing Spring they were hauled, principally of green timber, which was boiled in brine to facilitate its seasoning. All the iron that could be procured was used in their construction, and the deficiency was made up with raw-hides, hickory withs, &c. Nearly all the old wagons in the surrounding country were purchased, and all possible preparations were made by many for an early start in the Spring; but the persecution being renewed, in violation of the before named pledge, one thousand families commenced their journey in the month of February, 1846, some crossing the Mississippi, on the ice, thinking by so doing to allay

the excitement against those who remained.

Prest. Young, and the leaders of the church, with a scanty outfit, pursued their journey westward, having to make the road for about three hundred miles through an unsettled country, bridging numerous streams and encountering nearly every vicissitude of weather, making a settlement called Garden Grove on the east fork, and one called Pisgah on the west fork, of Grand river, in the State of Iowa, breaking and planting a thousand acres of prairie land for the benefit of those who were not able to go farther, as well as those who were coming after.

MORMON BATTALION.

The advanced companies arrived at Council Bluffs in July, where they were met by Capt. James Allen of the U. S. army, who called upon them, in behalf of the War Department, for five hundred men to assist in the war with Mexico. Pres. Young's reply to this requisition was, "You shall have your battalion if it has to be composed of our Elders."

[TO BE CONTINUED.]

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

During the fourth century the chief incidents which are presented by the history of the Jews are struggles and rivalries between them and the constantly-increasing power of Christianity. As the church became more influential, as the persecutions which she endured became less, her disposition to encroach upon the rights of others became more decided. The Jews sometimes retorted upon their enemies as far as they had the power, or ventured upon the risk. For all these attempts they were generally punished very severely in the end; and each conflict of the rival religions resulted in the aggrandizement of the church, at the expense of the security and prosperity of the synagogue.

During the reigns of Valentinian

and Valens, the Jews were protected throughout the Roman empire; although they were no longer exempted as before from public and military service. In excuse for this imposition, it was urged that the necessities of the State required the services of all its citizens; and as even the clergy of the church were compelled to find substitutes when they devoted themselves to the ecclesiastical life, before they were permitted to enter it, so also the Jews should either perform their duties as citizens whose lives and properties were protected by the civil power, or should procure substitutes in their places.

An illustration of the prevalent spirit of hostility between the Jews and Christians, which existed at this

period, will be found in an event which occurred in the town of Callinicum, on the confines of Persia. The Christian Bishop of the place, taking some offence at the Jews, stirred up the populace to burn their synagogue, together with the church of the Valentinian heretics. The deed of violence was done; but the Roman Governor of Callinicum immediately ordered the turbulent prelate either to rebuild the edifices, or to pay the damage which had been occasioned. This demand was appealed from, but the sentence was confirmed by the decree of the Roman Emperor. At this crisis the matter came to the knowledge of the celebrated Ambrose, the Bishop of Milan, who, in consequence of his superior zeal and talents, was at that period regarded as the most distinguished prelate in the Christian Church, and exercised very great influence at the imperial court. He addressed a letter to the then reigning Emperor Theodosius, reproving him for his edict in favor of the Jews; and declaring that had he been in the place of the Bishop of Callinicum, he would have acted precisely as he did. It serves to illustrate both the weakness of the character of Theodosius, and the perverted influence which such an unscrupulous enthusiast as Ambrose had attained, that he succeeded in bending the purpose and the power of the monarch to his will; and the outrage upon the Jews remained unpunished and unatoned for. During the progress of this dispute, Ambrose described a synagogue as being an impious place, the abode of perfidy and insanity, and asserted that, should the demolished structure be rebuilt, it should have inscribed upon it the words: "This is a temple of ungodliness, erected from the plunder of the Christians." Subsequently, however, Theodosius seems to have become ashamed of the tyranny exercised over him by Ambrose; and before his death he decreed that the Christians should not plunder or demolish the synagogues, and expressly ordered the Governors of provinces to see to it that the decree was properly obeyed. At the same time he permitted the Christians to destroy the remaining temples of the Pagans, and the edifices of those

Christian sects who were stigmatized as heretics by the majority. Nevertheless the Jews were still forbidden by law to enter the precincts of Jerusalem. In spite of this prohibition, they frequently passed the confines of the city, in disguise, by bribing the guards with immense sums of money; and in defiance of the power and purpose of the Roman Emperor, and his most fanatical prelates, they sat and wept upon the ruins of the temple, and viewed the scene of their forefathers' glory with such emotions as the circumstances would naturally excite.

Alexandria, the capital of Egypt, seemed to be the spot destined to witness the fiercest and bloodiest struggles between the rival races and religions. That city was the chief central seat of the adherents of Arius, and the Jews were also numerous and wealthy. In all the conflicts which took place between the Arians and the Orthodox, the Jews uniformly sided with the former. In that city the Israelites observed the various ceremonies of their religion with greater publicity and boldness than in any other; and on one occasion, about the year A.D. 400, they celebrated the feast of Purim, and their deliverance from the plot of Haman by Esther, in a tumultuous manner, which was calculated both to annoy and to insult the Christians. During the services in the synagogues they beat the benches with stones and mallets as often as the hated name of Haman was repeated; and they also made a public exhibition afterward of the method in which they desired or determined to punish all their enemies who might act the part or display the spirit of Haman. They erected a gibbet, to which was affixed an effigy which represented that unhappy individual; but, in addition to this, it is said that the gibbet bore a strong resemblance to the figure of a cross—a thing which at that period began, for the first time, to be made an object of worship and veneration among the Christians. The latter regarded this display as an effort to throw contempt upon their favorite symbol, and the whole affair they interpreted as a disguised derisive representation of the Crucifixion. The consequence was the occurrence of an-

other violent tumult, in which both parties suffered severely, and both gratified their animosity at the expense of their blood. Similar scenes occurred in Macedonia, Illyria and Dacia, where some of the synagogues were even burnt. In the town of Inmester, not far from the city of Antioch, some Jews, who were intoxicated, if we are to believe the ecclesiastical writer who narrates the occurrence, and who was anxious to find an excuse for the atrocities committed against the Jews, began to blaspheme and curse the name of Christ in the public streets; and in their frenzy they proceeded to erect a cross, tied a Christian boy to it, whom they seized as he was passing by, and then scourged him to death. This alleged act, which was of course condemned by the better class of Jews, was afterward terribly avenged; but no atonement could suffice to weaken or remove the intense hatred which it naturally excited against all the Jews in the minds of the Christians. In Antioch a synagogue was soon afterward burnt; and so strong had the current of public sentiment become against the Israelites, that no representations which they could make sufficed to procure an indemnification for the injury.

The island of Minorca also witnessed scenes of violence between the hostile sects. Severus, the Christian Bishop of the place, was prominent in some of these, and his name has been transmitted to posterity in connection with a singular scene, which furnishes an instructive picture of the mingled fanaticism and ignorance of the times. Severus was anxious for the conversion of the Jews, and held many disputations with Theodorus, their most prominent and learned man, to accomplish that purpose. On one occasion the Bishop sent the Jews a defiant letter, inviting them to meet him at the church at Magona, the capital of the island. They complied with the invitation, and during the progress of the dispute Severus charged his opponents with having secreted arms in their neighbouring synagogue wherewith to enact some deed of violence. They denied the charge, and offered to prove its falsity by immediately repairing to the synagogue and inspect-

ing it. The Jews and Christians then went in procession thither. After their arrival a tumult occurred between them. No arms were found, but the synagogue was set on fire and burnt. Several days afterward, while a mingled crowd of Jews and Christians were inspecting the ruins, the dispute recommenced. Theodorus was getting the better of the argument, when the Christians raised a disorderly cry: "Theodorus, believe in Christ!" This exclamation was soon understood or misinterpreted to be, "Theodorus believes in Christ!" The Jews, panic-struck at this supposed announcement of the perfidy of their chief, fled from the place. When thus left alone with the Christians, Theodorus could not resist their overwhelming importunities, and finally acknowledged himself a convert to the faith which he had opposed. Both parties seem to have acted throughout like an assemblage of knaves and fools, and neither of them deserves much commendation or respect.

Alexandria, the renowned and opulent capital of Egypt, continued to be the scene, from time to time, of the most important events which occurred in connection with the Jews. About the year 415 another tumult and massacre occurred in that city between them and the Christians, the entire blame of which rests upon the head of St. Cyril, the Archbishop of the place, and one of the most detestable bigots and fanatics who ever lived.

Orestes, a man of probity and respectability, was then the Roman Prefect or Governor of the city. Cyril attempted in various ways to encroach upon his authority and to extend his ecclesiastical jurisdiction—a disposition which naturally excited the just resentment of the Prefect. At that time theatrical entertainments were chiefly given on the Jewish Sabbath; and then, as now, both Jew and Christian connoisseurs were greatly divided in opinion in reference to the respective merits of grace, agility, and form of their favourite public female dancers. Exitement ran high in the amphitheatre on one occasion; and in the midst of it Hierax, a vulgar schoolmaster and an enthusiastic tool of Cyril, entered by his order for the purpose of examining a proclamation which had

recently been made by the Prefect against tumultuous proceedings. The Jews exclaimed that Hierax came for the purpose of making a disturbance, and considered themselves insulted by his presence. Orestes, to deal justly with both parties, ordered Hierax to be scourged, and threatened the Jews with severe punishment unless they ceased their disorderly behavior in future.

Instead of complying with this reasonable demand, we are told by a contemporary writer, whose veracity may be justly suspected, that the Jews soon afterward raised a cry at midnight that the great church was on fire, and they attacked the Christians as they rushed unarmed from their dwellings to save the edifice. Some were slain, and Cyril determined to take summary vengeance. He attacked the Jews in return with a formidable force of fanatical Christians, slew a number of them, assailed and destroyed their synagogues, plundered their property, and succeeded in expelling a large portion of them from the city. Orestes, the Governor, was by no means satisfied with these sanguinary proceedings, and was greatly incensed at the triumph of his

rival. The feeling of hostility between them increased. Cyril called to his aid some fifteen hundred monks, an ignorant and superstitious herd who lived in the neighbouring mountains of Nitria. Thus supported, the Archbishop insulted Orestes, publicly calling him a heathen, an idolator, and various other opprobrious epithets. Orestes defended himself, but in vain, against these charges, by declaring that he had been publicly baptized by Altitus, a bishop of Constantinople. A man named Ammonius hurled a stone at the head of the Governor at this crisis, which took effect, and inflicted a serious wound. The Alexandrian populace rose in defence of their Prefect; the monks were expelled from the city, and Ammonius tried, condemned and executed. Cyril commanded the body of the criminal to be exhumed, invested him with all the honours of a martyr, and distributed his relics to be venerated on the altars of the churches. These acts of mutual animosity finally culminated in the commission of one of the vilest acts of cruelty recorded on the page of history.

[TO BE CONTINUED.]

It is a fine thing to ripen without shrivelling, to reach the calmness of age, and yet keep the warm heart and ready sympathy of youth.

EMIGRATION IN 1868.—The number of emigrants who left the ports of the United Kingdom at which Government agents are stationed in the quarter ending Sept. 30, 1868, was 52,625. The numbers in the corresponding quarters of recent years were as follows:—33,240 in 1862, 58,320 in 1863, 46,467 in 1864, 65,054 in 1865, 47,153 in 1866, and 55,807 in 1867. Of the 52,625 emigrants in the summer quarter of the present year (1868), 35,720 sailed from the port of Liverpool, 3,823 from London, 1,107 from Plymouth, 3,911 from Glasgow and Greenock, 6,005 from Cork, and 2,059 from Londonderry; the numbers embarked at these last two ports represent the total emigration from Ireland, and show an Irish emigration of only 8,064 souls; while the number for the corresponding period of recent years were 11,341 in 1865, 9,242 in 1866, and 12,146 in 1867. Of the emigration from Irish ports during the summer quarter of 1868, 7,332 were bound for the United States, and 732 for British North America. Of the emigrants from Scotch ports, 2,727 were bound for the United States, 809 for British North America, and 57 for the Australian colonies. Of the emigrants who embarked at Liverpool, 29,368 were bound for the United States, 4,862 to British North America, and 1,048 to the Australian colonies. The destination of the 4,930 emigrants who embarked at the ports of London and Plymouth was as follows:—To the United States, 1,306; to British North America, 260; to the Australian colonies, 2,686; and to other places, 678.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 2, 1869.

1869

HAS begun to unfold its days for the acts of man, the operations of good and evil, and for the correct recording of those acts and operations—with their motives and results—be they better or worse. So far as mankind are concerned, through a wise permission to human agency, it is within the power of each intelligent accountable being to take a course in which the future as it becomes present, being replete with good acts, shall grow brighter and brighter unto the “perfect day,” wisely improving upon past experience, and rightly profiting by the gift of each moment as it is kindly bestowed for our benefit. So also, on the other hand, by taking the opposite or unwise course, can the record be dimmed or grievously darkened, and, when the year shall have closed, its pages bear testimony to increased unhappiness and condemnation.

As we have entered upon the great boon of another year, bearing in its train of seconds, minutes, hours, days, weeks and months rich promises and blessings to the upright from its Bounteous Giver, it may be well to inquire whether, amid the daily whirl and anxiety of pleasures and cares, due consideration is accorded to the great principle that we are placed here to do right; though we also have power to choose and do wrong, which was necessary in order to confer agency upon man, and constitute this a probationary period of his existence. View the question as we may, cavil, as has been so often done, it ever remains that each one is free to choose and do good to the honor and glory of his Creator, and to his own happiness and exaltation, or to do evil to his disappointment and loss, for it is impossible to erase from the Scriptures that just decree that every one will be rewarded according to the deeds done in the body. And since but two ways are placed before us, one leading to happiness, light, intelligence, glory and eternal lives, and the other to the coming more or less short of the great blessings we are privileged to attain, even to becoming subjects in a kingdom wherein is neither light nor glory; and since there are but good and evil, truth and error, the one ever striving to lead us in the way of all that is pure, and the other busily alluring to evil, why do not all, at all times, reject the evil and pursue the good? Because many, we are grieved to add, very many “choose darkness rather than light,” often to such a degree that they will not so much as come to or look at the light, however clear it may shine, lest their deeds be thereby reprov'd. Is this wise? Let each one judge for himself, and so order his ways that the record of this New Year, as day follows day, may contain upon its pages a praiseworthy history of his constantly onward and upward advancement in all that is pure and true—in everything that is praiseworthy with the Heavens, with angels, and with all good men.

For so doing the Heavens are propitious, the signs of the times are increasing their warnings and encouragements, wonderful inventions—ocean steamships, railroads, and the telegraph—are extending their facilities, and the Lord is dealing with earth's nations, and continues to restrain the abundance of the wrath of man and to cause the remainder thereof to redound to the accomplishment of His purposes. Realizing these great truths and discerning the signs of the times, who that is wise will fail to put forth his efforts for the spread of the everlasting gospel, the gathering of Israel, the restoration of the Jews to the land of their fathers, and the acceptable accomplishment of every requirement tending, as co-workers of our Father and God, to usher in the reign of righteousness? that this year, and more and more each of the now few succeeding years, our course may aid to the utmost the hastening the dawn of the thousand years of peace, that we also may have joy in our labors and the rewards thereof.

RELEASE AND APPOINTMENT.—Elder John Albiston has been released from his duties as Travelling Elder in the Leicester Conference, and appointed to a like mission in the Bristol Conference.

ELDER JOHN ALBISTON writes from Nottingham, Dec. 16th, that he has much joy in his labors; and that the Saints, as to the great majority, are very faithful and have, through their kindness and ready observance of the principles of salvation, won his best wishes for their welfare. There is an inquiring spirit in most places in the Leicester Conference, attended by some baptisms.

CORRESPONDENCE

Elder H. C. Jacobs writes cheeringly from Manchester, and has courteously forwarded the following interesting letter:—

AMERICA.

Salt Lake City, U.T.,
Nov. 18, 1868.

Elder H. C. Jacobs.

Dear Brother,—Your letter of the 24th ult. was safely received, and read with pleasure. It always affords me great satisfaction to receive communications from the Elders, expressive of their faith and good desires whilst laboring in the cause of truth in foreign lands.

I trust that the sentiments you express and the feelings you manifest in your letter will ever guide and influence you through your whole life. There is no higher pleasure to be en-

joyed by a servant of God than to preach the Gospel to the nations who sit in the darkness of unbelief, and it is a labor in which he can increase in knowledge and every other gift that will make him respected and beloved by his fellows.

Continue to labor faithfully and with all your might in the field assigned to you; seek unto the Lord in prayer day by day that you may have His Spirit to guide you in all your counselings and teachings, and you will gain influence all the time with the Saints for their good and salvation. Take this course and follow it faithfully, and you will not want for anything whilst on your mission; and when you return home, you will do so with a conscience void of offence, and possessed of a joy that will more

than repay you for all your labors; and you will feel that you are acknowledged of the Lord and are a co-laborer with His Prophets and servants in carrying out His mighty purposes.

We are enjoying peace and plenty, beautiful weather, abundance of work for all willing to labor, and the prospects of plenty more for some time to come.

The great majority of the people have with earnestness taken hold of the doctrines the leaders of Israel have been teaching to them for many years, but more especially advocated at our last Conference, and are striving to

become one in temporal things as they are now one in spiritual things. This they must be, before the purposes of God can be consummated and His kingdom established in its fullness upon the earth.

It is quite possible that you will see some of the boys in England before long, as I purpose sending some few of them on missions next spring.

With love to yourself and the Saints under your watchcare, and praying the Lord to sustain, direct and comfort you in all your labors, I remain, as ever, your brother in the Gospel,
BRIGHAM YOUNG.

FROM SUEZ TO SINAI.

The morning was all aglow with brilliant sunshine when I came from out my canvass house, and on every side as I looked about me the scene was utterly different to anything I had ever contemplated before. Looking in the direction of Suez, I could make out the great ridges of mountains, behind which lay Egypt with all its countless wonders, the rich and verdant fields bordering the Nile, the mighty pyramids, the immense cities, and other monuments of human power and wisdom, the like of which the world cannot produce. There, too, was the Red Sea looking blue as indigo, and it may be that I was gazing upon the very spot of the traditional passage; while on this, the Asiatic side, I am encircled by trackless desert, almost devoid of vegetation, except at this strange spot, the "Wells of Moses," literally a fertile island in the ocean of sand.

There are a great many wells, or springs of water, at this curious spot, and round about them are gardens of different sizes. In some of the springs the water is fairly good, but in others it is acrid, salt, bitter, and nauseous as Epsom salts. The springs, or wells, are of various sizes, depths, and shapes. Some are merely shallow wide ponds, others are in very deep shafts, the sides of which are carefully secured with walls of substantial masonry, and

many are circular holes sunk through the sand, into which the water slowly filters. Aquatic plants cover the surface of the open and shallow ponds, and from most of them I obtained several species of fresh-water shells. The gardens are all arranged in small square beds, ridged round the edges so that they can be at any time easily flooded with water from the well adjacent. If this were not frequently done the plants would be dried up like snuff.

To be alone, and for a time to enjoy my own thoughts, free from interruption, I wandered away from the camp, and seated myself by the side of one of the "wells," the largest of the series, numbering about seventeen. The sun shone out in all its eastern glory, and but for the shadow of the lotus-tree, now laden with its fruit, beneath the leafy branches of which I sought protection, its heat would have been too great to bear. The "well," or, rather pond, for it was quite fourteen feet across, and about eight feet deep, took an oval form, and the water bubbled up from its centre like a slowly boiling cauldron. Encircling its margin like a thick fringe, tall sedgy plants grew in tangled luxuriance; a hedge of tamarisk fenced it off from the desert, the delicate fragile green foliage of which contrasted pleasantly with the bleached waste, stretching away on every side far as eye could

wander; near by, under the great feathery leaves of a date palm, stood a small kiosk, while, round about this quaint little edifice, groups of pomegranate trees fairly dazzled one's vision with their rich clusters of deep crimson blossoms; beyond, in the distance, the fertile gardens looked all green leaves and blossoms, of white, pink, blue, golden yellow, streaked, variegated, and mottled in strange variety. Over the surface of the seething pool, dragon-flies of all colors and sizes whirled and twisted in airy flight, hotly pursuing the gauzy-winged ephemere and tiny midges, hovering in amorous gambols, or lurking about the plants in search of a suitable locality to deposit their eggs. Handsome hornets and bright-colored wasps were busy by the water's edge on every available spot, moulding diminutive mud bricks wherewith to build their egg cells, for nearly all the wasp and hornet tribes that frequent this desert are masons, and not paper-makers. Little birds climbed restlessly up and down the stalks of the sedge grass, peering curiously underneath the leaves, and examining the bursting buds, in search of any insects idling or hiding in these cosy retreats. One small fly-catcher, clad in a suit of black and white, was busier than any of his comrades, and seemed to me the embodiment of joyous happiness, ever hopping from stalk to stalk, sometimes hanging back downwards, now swinging suspended from the end of a leaf, anon running up the stem to reach the extreme top and jerk out a few scraps of rich melody; then, as if frightened and guilty of some great indiscretion, dive head first amidst the plants, and be lost to farther observation. Overhead, flights of showy green "bee birds" skimmed past, twittering their shrill notes, darting and turning like swallows in the hot air, as many a fat moth and butterfly vanished down their hungry throats; higher yet towards the sky, big birds of prey hung motionless on their outspread pinions, waiting for a chance to devour the devourers; while on the cindry stones, grey, sand-colored lizards sat warming their scaly armor, and watching eagerly with their green, glittering eyes, my slightest movement.

I could have sat and gazed upon this scene of busy life in the midst of arid desolation for the livelong day; but the Bedouins, curious to see what I was up to, came lounging up by ones and twos to seat themselves near me, light the everlasting pipe, and ask in Arabic a hundred absurd questions, until, in sheer desperation, I had to seek some other retreat. Bending my steps towards the beach, about two miles away, I could not help again pausing to contemplate the dim, treeless mountains of "Ataka" off the other side, and wander mentally to ages long past away. Was this the actual place of rest from which the hosts of Israel looked through the moonlight, on that memorable night, back upon the scene of their miraculous deliverance?

Etham is described as on the edge of the wilderness; and this wilderness, on the edge of which Etham stood, and which took the name of Etham from this contiguity, is the same wilderness which goes by the name of Shur. Up to the edge of the wilderness the Israelites came before they crossed the Red Sea. Into this wilderness they entered after they crossed; hence the wilderness must have run north and south on the east shore, and the station of Etham, up to which they came before their passage, must have been to the north of the gulf. And it is probable that Pi-hahiroth and the other places mentioned in connection with the Israelitish encampments were to the south-east of Etham, because they were visited by the people before they crossed the water from the western shore. Moreover, at Etham they were commanded to turn and encamp before Pi-hahiroth. Hence it is plain that although we are unable to fix absolutely the sites of these encampments, they must have sustained the relative positions to each other I have pointed out, and that the course of the Israelites was somewhat as follows. On leaving Egypt they marched to Succoth, and then to Etham, to the north of the Gulf of Suez, after which they turned back, and went southward by the gulf's western shore. They crossed from west to east, and, taking the whole narrative and the notices of distance into account, about the neigh-

bourhood of Jebel Ataka to the opposite shore, near these Wells of Moses. The distance between Wady Tawarik and the opposite side of the gulf is twelve geographical miles, considerably against the supposition of the passage having occurred there. We

can, after all, only regard the passage as a great miracle, described by the sacred historian, celebrated in the songs of Moses and of Miriam, noticed in the hymns of the nation in after days.—*Land and Water.*

THE ATTACKS ON CHRISTIAN MISSIONARIES IN CHINA.

(*Times*, Dec. 16th.)

We are reminded to-day, by a letter from Shanghai, that while the head and even the heart of this empire may be very enlightened, the distant extremities may go the way of the old world. It takes about eight weeks to bring a despatch from Shanghai to Downing-street, and another eight weeks to take back the reply; so that, if a week be allowed for deliberation, four months must elapse before any British official taking Imperial responsibilities on his own hands can receive the least check or the barest suggestion. As these four months will either have settled matters with a vengeance, or ripened a local quarrel into a general war, the advice which arrives at the scene of action four months after the occurrences to which it is addressed, will be a very obsolete document. Events are pretty sure to come on at a quick pace when there are a plenipotentiary and consul on the one side, against a viceroy on the other, with a strong naval force to assist negotiation. When we first mentioned the subject, the *Rinaldo*, after showing her guns to the people of Nankin, and obtaining a satisfactory *amende* and the promise of ample compensation, fell back to Shanghai, upon which the Chinese authorities retracted most of their concessions. This, of course, was not to be tolerated—that is, if the policy once adopted was to be persisted in, which was unavoidable if we would not be made ridiculous. The natural and legitimate consequence is, that when our correspondent last wrote the *Rodney*, 78, the *Rinaldo*, 7, and the *Slaney* gunboat were to move up to Nankin, and show the people there what they were to

expect if they did not submit to all the demands of the aggrieved missionaries. These demands comprise almost everything that the great British empire has been wont to exact from savages for whom it has no respect or compassion whatsoever. All the chief functionaries were to be degraded; all the more dignified personages suspected of stringing up the smaller fry of the *litterati* and the populace were to be searched out and punished; large pecuniary compensations were to be paid for the damage actually done and the inconvenience caused; and a tablet of stone was to record to all ages the crimes of the Chinese, and the penalties and humiliations inflicted upon them in consequence by this Christian Power in vindication of its insulted faith. So far as we see, that was the state of affairs, that the expectation, and that the undertaking in hand last October. It is not easy to guess what may now be the state of things; and if her Majesty's Government wish to correct the errors of last October, they will have to do so, as far as possible, next February, when, perhaps, Nankin will have been burnt to the ground.

If the Chinese had the power, and were it not for our guns, there is not the least doubt that every missionary would have been decapitated long ago; but the sense of weakness compels the Chinese to argue, which in their case is to abuse. They post everywhere placards containing the absurdest, foulest, and coarsest attacks on the Christian faith and practice. As it happens, the attacks, where they have any point at all, are specially aimed at the confessional and other practices

of the Roman Catholic Church. They are probably republications of very old lampoons which did their work, and that a deadly work, centuries ago. Their coarseness prevents their appearance in this page, and their extravagance is such that it is impossible to suppose the educated Chinese thinking there is a word of truth in them. That there is connivance, if not actual complicity, in high quarters, is only too probable; and the conduct of the Viceroy and other functionaries is only another example of that shuffling which the Chinese have always practiced on similar occasions. Veracity is not included in their moral system, and therein is its chief condemnation. It is impossible, then, to make any apology for the Chinese, whether people or Government, unless it be an apology that no nation whatever will submit to have its national faith and its dearest convictions rudely assailed in its cities and public places. There will always be retaliation with interest; and the weaker the words, the surer are they to be followed up with blows.

But, we repeat, all this is fully known. It is universal. It is a law of nature. It reduces to a certainty how the Chinese will act under given circumstances. We cannot, therefore, be said to be wholly without responsibility when we allow our religion to be preached in a manner certain to provoke a furious antagonism, and certain also to entail an appeal to arms. These missionaries are not generally men prepared for so great

and so delicate a work. They have been educated, of course, after a fashion, but they are not men who would be called "educated" in any literary circle of this country. They are men generally with a confirmed prejudice against all traditions, all philosophy, and every spiritual or preternatural doctrine not expressly and distinctly revealed. They look into their Bibles, and they don't find there either the Chinese ancestry or the Chinese intellectual system. As the Chinaman is perfectly satisfied with his own system, and finds it convenient as well as plausible and harmonious, he resists the introduction of foreign ideas, which, as he thinks, would only unsettle him. In a coarse and brutal way he carries the war into the enemy's country by insulting his faith. But is it at all necessary that there should be either this attack or this consequent recoil? In the sacred record we read that the first preachers of our faith had to present themselves everywhere, among idolators, philosophers, barbarians, civilized men, Jewish sectarians, and every variety of faith and opinion. Yet it is impossible to find a single expression in their recorded discourses and conversations otherwise than respectful, kind, and considerate. They appealed to every belief and every feeling, not as false and hateful, to be condemned and destroyed, but as the foundation on which their own better teaching was to be raised, and with which it did, in fact, fuse itself.

A CITY DESTROYED BY A STORM.

(*Liverpool Mercury.*)

The following is the copy of the letter of an American gentleman, giving a detailed description of the destruction of the city of Alamos, in the state of Sonora, a brief account of which has already been published in our columns:—"Probably you will have heard ere this that the city of Alamos is in ruins; but as you may not have had all the particulars I will give you what I know. On the 16th it commenced to rain, and

on the 16th a genuine rain and wind storm set in, lasting until 18th. It seemed as if the very floodgates of heaven had opened, and that a second deluge was upon the world. The wind, too, roared with dreadful fury, and all the elements seemed combined for some dreadful carnage. We little thought what was in store for our beautiful city. But soon the tale was told and the destruction complete, or

almost complete. The storm lasted until late on the evening of the 18th. During its continuance it appeared as if no human being could live within its reach. The Alamos river was swollen to a great height, and in its wild, headlong course carried everything before it. Houses were swept away like so many straws, and whole blocks of buildings were thrown down like so many rotten trees. The wind was no less terrible than the water. Houses were unroofed and blown to shatters, tiles and like material were scattered through the air like chaff; and strong trees were uprooted as if they had been cornstalks. The best part of the city is totally destroyed. About the only buildings saved worthy of mention are

the mint, the church, and the old State College. These stood on high grounds, and this advantage, with their solidity, saved them. The loss of life has been quite large. Sixty dead bodies have been picked up. Some of them were mangled fearfully, and could scarcely be recognised. Many of the bodies were found miles down the river. Undoubtedly, the number found will be largely increased by other unfortunate ones. I have written you these few lines hurriedly, but do not attempt to describe or explain this most extraordinary phenomenon of a 72 hours' whirlwind and deluge.—[You need not, for the Scripture have.—ED. STAR.]

SUMMARY OF NEWS.

TURKEY AND GREECE.—Constantinople, Dec. 20.—The Porte has approved the action taken by Hobart Pasha before Syra in the matter of the Enosis. The ambassadors of England, France, and Austria have refused the request of the Greek Minister, M. Delyanhi, to take the interests of the Greeks expelled from Turkish territory under their protection.

AMERICA.—Washington, Dec. 21.—Congress has adjourned till the 5th of January. The Cheyenne Indians are suing for peace.

SPAIN.—Madrid, Dec. 21.—The municipal elections have terminated. In Madrid, a large majority of the Councillors elected belong to the Democratic-Monarchical party. Satisfactory news from Havannah has been received by the Government. Six thousand men have left for Cuba, and the Government declares its intention of sending as large a force as may be required to preserve order. It is officially stated that the Government will treat the colonies with the utmost sympathy, and will make every proper concession to their rights and interests, but it is determined, at the same time, to make every sacrifice to retain them.

The oldest inhabitant in the parish of Lommay, Scotland, Widow Elizabeth Will, died on Dec. 1st. She was born in 1766, and was thus in her 103rd year. Till quite recently, she was not confined to bed, and in fine weather was able to take a turn out of doors. During her long life she was never beyond the parishes of Crimond and Lommay.

BAD HABITS.—Understand clearly the reason, and all the reason, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, the thoughts that lead to temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy. Idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. That only shows how much need there is for you to strive. When you have broken resolutions, just think the matter over, and endeavor to understand why it was that you failed, so that you may be upon your guard against a recurrence of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

Kossuth following the example of Mazzini and Garibaldi, has now written to the Republican leaders in Spain, supplicating them not to let the opportunity slip of proclaiming a Republic.

Another fatal petroleum accident has happened. Two trains "collided" on the Fitchburg Railroad, in Massachusetts. In one of them was a tank car filled with petroleum, which burst, and the petroleum ran over the guard. He had a lantern in his hand, which ignited the oil, and he was burnt to death in the most horrible manner.

Brigandage still exists in Southern Italy, says a Naples correspondent. Major Lombardi has left Naples for Mignano, a station on the Roman railway, from which he directs his operations against the brigands. In eight months he has destroyed seven bands, and has taken 43 prisoners, 13 of whom were shot in action or after the fight.

The usual annual collection for Peter's Pence has just been held in all the Catholic churches of Paris, with a result as abundant as in former years. The tribute since the invasion of the Papal States amounts of 105,000,000f., and the present addition is expected to bring it up to 110,000,000f. at least.

Advices from Russia state that the Vistula is frozen over, the thermometer being down to 10° below zero cent. (14 Fah.)

A lawyer, not over young or handsome, examining a young lady witness in the court, determined to perplex her, and said—"Miss, upon my word you are very pretty." The young lady very promptly replied—"I would return the compliment if I were not on oath."

A late judge, whose personal appearance was as unprepossessing as his legal knowledge was profound and his intellect keen, interrupted a female witness—"Humbugged you! my good woman, what do yo mean by that?" said he sternly. "Well, my lord," replied the woman, "I don't know how to explain exactly; but if a girl called your lordship a handsome man, now, she would be humbugging you."

BRINGING IN A VOTER.—One of the physicians of Burlington, Vermont driving into town election morning, was met by a friend, who hailed him with the question if he had voted. "Not yet," said the doctor, "but I have been out all night after a voter. I got him safe, too." "When will he vote?" "Oh, about 21 years from now."—*American Paper.*

THE WAR WITH THE INDIANS.—New York, Dec. 3. General Sheridan has begun the winter operations against the Indians by a terrible blow. He despatched General Onster, on the 23rd of last month, with the greater part of a regiment of cavalry, in search of hostile Indians, and in three days they struck the trail of a war party under the command of a notorious chief, known as "Black Kettle," and, although they had been marching a great part of the day in a snowstorm, and the whole of it in snow a foot deep, followed him closely during the ensuing twenty-four hours, engaged him early in the morning, and after a desperate fight, lasting all day, killed every man of the warriors, 102 in all, including Black Kettle himself, captured nearly 900 ponies, and 53 women and the children of the tribe, and an immense quantity of stores, with the loss of 19 men and two officers killed and eleven men and officers wounded. There is little doubt that this process will now be repeated pretty frequently, and it is not at all unlikely that by the spring the "Indians of the plains" will be reduced to a few hundred harmless wanderers. In the winter, the warriors are forced to fix themselves in their villages; and in villages they may fairly be said to be at the mercy of the troops. Black Kettle is the gentleman who figured most prominently in the atrocious outrages committed on the settlers in Kansas last summer, and the destruction of himself and his followers will give great satisfaction along the frontier. Sheridan is going to keep vigorously at work during the winter, though, as may be imagined, the hardships of such a campaign are terrible. The storms on the plains are very severe, the supply depôts necessarily few and far between; the marches are long, their direction utterly uncertain, and movements have to be made so rapidly that the baggage trains cannot follow the column after an Indian trail has been struck.